1:Franken et al M, G-5 (ca. 1913-1958) 1960
OF7 Balinese OF7

where the members are required to pass the night at specified times of the year.

Complementing the boys' associations are the three girls' associations. The girls – who must lead very retired lives, are not allowed to go outside the compound gate unaccompanied even during the daytime until they are engaged, and may not do any trading at the risk of being expelled from the association – do not have a preliminary training such as the young boys, nor do they have a *guru*. Nonetheless they are all able to read. Without any preliminaries, they each become a member of one of the three associations, the same one their mother belonged to.

Between the boys' associations and two of the girls' associations there is a tie called *mĕwarang*. This tie exists between the *tĕmu-kaja* and *tĕmu-tĕngah* boys' associations and the *sĕkaha dĕha nyoman*, and between the *tĕmu-kĕlod* boys' association and the *sĕkaha dĕha nĕngah*. The *tĕmu-kĕlod* boys reportedly earlier asked to be *mĕwarang* with the *dĕha wayah*, but the girls refused. The *mĕwarang* finds expression in mutual aid and the presentation of gifts, and the members of the associations involved address each other as *de warang*. Members of associations which are not *mĕwarang* call each other *sumaningsun*.

Marriage bring the Tĕngananese a step further. Both husband and wife become members of the *desa* association (the women sit on the left side at joint meetings), and the parents of the new couple lose their membership. Marriage, then, more or less upsets the division of the population according to age. In this connection it should be pointed out that in a family a younger son who marries before his elder brother is considered as having changed places with the latter. The tie between the new *desa* members and their young people's associations is maintained, since they become *palaks* of their former associations. The *desa* association and the young people's associations are highly interdependent in other ways as well: for example, during various festivals first the members of the *desa* are treated to a meal by the young people, and then the young people are given a repast by the *desa* members.

2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

839 land. Bestiality is so horrifying to the Balinese that they can only explain it as bewitchment on the part of the man, to whom the animal appears as a beautiful woman.

MARRIAGE

184 As with everything in Bali, marriage customs differ from district
● 58 to district and from caste to caste; from marriages by free choice, and others prearranged by the parents, to kidnapping with violence. Often what is commonplace in one village is unknown in another, and no general rule can be established that applies to the entire island. I shall attempt, therefore, to give only a general outline of marriage practices and to note what we had opportunity to observe in the districts in which we lived: Badung and Gianyar. It is in detail, however, that the ceremonies vary; the fundamental principles for the different sorts of marriage remain the same everywhere.

584 *Ngrorod.* In Bali the honeymoon usually precedes the wed-
583 ding; the average boy in love with a girl makes his marriage arrangements directly with her, and outside of his father, perhaps, and a few friends from whom he needs help, he keeps his intentions secret until the day, previously agreed upon between the boy and girl, when he will steal her. Shy couples simply run away together to the house of a friend, as a rule in another village, where they spend their honeymoon in hiding. But the Balinese love spectacular kidnappings. The girl arranges for her clothes to be taken secretly to their future hide-out, and on the appointed day she is captured somewhere on the road, in the fields, or in the river by the kidnapping party, led by her suitor. She is expected to kick and bite her abductors in sham self-defence, and although there may be witnesses, no one would dream of interfering, unless they are relatives of the girl, in which case they are supposed to put up a great fight. In Den Pasar it is stylish to rush the girl away by hired motor-car.

584 683 At her home, as soon as her disappearance is discovered, her